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[For the Common School Journal.]

SCHOOL ORDER.

No. V.

MR. EDITOR,—In my last, I suggested that I should next take up the *mode of teaching individual branches* of study. But I have some further thoughts which I wish to present, on the general subject of school order and government, and the ways and means by which a teacher may make his scholars learn well, and behave well. This is an important theme;—an essential, capital, fundamental point. If you think, however, that I have said enough upon it, throw aside these remarks. I will take the admonition kindly, and in your next number offer something directly on the proper mode of teaching particular branches.

It will be perceived, that, in the administration of school government, I virtually discard the rod and corporal punishment, properly so called, in every form. If the absolute necessity of it can exist, I believe it stands quite near the remote end of *infinity*.

To say no more on this point, I will just remind my readers, both of what I have *not*, and of what I have, attempted to show; and then pass on to give some brief rules for the administering of *punishment* of whatever kind, and close with some general remarks on the whole subject.

Well, then, let it be remembered, I have not attempted to show that by discarding the rod all difficulties will be banished from the schoolroom, or that, for every difficulty which may arise, the teacher whose governmental system is based mainly on moral influences, will have a sovereign remedy. I have sustained no such thing. I admit, that, on every system of government, difficulties in the schoolroom will occur,—perplexing, trying cases, which will put teachers to their wits' end. All I assert is, that the teacher who acts on the mild and forbearing principle, will have no more or greater difficulties than the advocate of the rod; and that he can dispose of them, if not as *easily*, yet quite as *effectually*, and far more consistently with the real object and the true principles of education. Again, I have not said, that a teacher may get along and secure an orderly school by *pure moral suasion*; by appeals to the affections and conscience of his pupils simply, or by what some in discussion have sneeringly called, "the love-pat-and-kissing-system." I have not contended for this, though I confess I have stronger faith in the efficacy of "love-pats and kisses," than of blows. I believe a teacher must sometimes look and speak in tones of *authority*, indignation and reproof;—yea, that sometimes he must rebuke even with *sharpness*. So did the Great Teacher. But all this is not taking

up the rod. Nor need it degenerate necessarily into scolding, vituperation, and sarcasm, or giving utterance to vindictive, revengeful and angry feelings,—a fault, by the way, which may become worse in its moral, or rather immoral, influence, than even the giving of blows. So much, I believe, the schoolroom requires, and so much, sound moral training admits.

I am now to lay down some *principles and rules*, by which punishment, of whatever kind, should be administered.

1. Be fully convinced that in punishing a pupil, you have *his good* in view; that it is not to save yourself labor, or to gratify your passions. Of this be sure. And be careful not to contradict it, by the *air and manner* in which you inflict the punishment. Otherwise, you will fail of the proper end of discipline; you will harden the feelings of the pupils and set them in array against you.

2. Let it be manifest that you punish with *reluctance*,—*great* reluctance. This will have a subduing effect. I have known teachers to err greatly in this matter,—and, though they manifested no anger, they seemed to go to the business as if they were sitting down to a feast.

3. Punish *sparingly*. Frequency of punishment hardens the feelings, multiplies transgressors, and defeats its own end.

4. Be not in *haste* to punish. Let a considerable interval elapse between the commission of the offence and the administering of chastisement, or reproof. Review the case again. Second thoughts are often better than the first. Put off punishment till the afternoon, or the next day. Some fact may come to your knowledge, that will give to the offence a new aspect, and materially change its complexion. Your own feelings, which possibly, without your notice, may have been disturbed, may subside; and this alone would give a different hue to the whole transgression. There can be nothing lost by a little delay, and much may be gained,—especially will you be likely to avoid the appearance of anger,—a point very important in this matter. Let there be the least exhibition of anger, of excited feelings, and the culprit will believe, in spite of what you can say to the contrary, that you are chastising him for your own gratification, and not for his good. And with this impression, all correction will avail nothing,—I mean, it will do nothing for real education.

5. When you are satisfied that the accused is really guilty; that the offence has been actually committed, and by him, then take into account all the *palliating circumstances of the case*. Consider his natural temperament and disposition. You are supposed to have studied his character and to know something of it. He has mirthfulness large, as the phrenologists would say, and is almost irresistibly propelled to fun and play. He has combativeness, destructiveness, and firmness large, with small benevolence and conscientiousness, and he is naturally propense to be obstinate, vindictive, and quarrelsome. This, perhaps, is more his misfortune than his fault. As a Christian, a philosopher, and an educator, will you make no allowance for it? Will you not *pity* as well as *blame* him, and be forbearing? Again; consider that not only his natural temperament and constitution are unfavorable to easy and successful culture, but that all home and out-door associations have been, it may be for years, pouring down upon him their pestiferous influences, and training him up in the very way in which he should not go. Is not

all this a reason, why he should be beaten, if beaten at all, with few stripes?

6. Never resort to *physical* suffering, when an appeal to the higher, or even the inferior, sentiments, (I do not say *propensities*,) will answer the same purpose. Approach your pupil through his conscience, his benevolence, his veneration, his love of approbation, his self-esteem, and even his acquisitiveness, before you attempt to reach him through the *skin*.

7. Take an *enlarged view* of the whole case. Look at the ultimate and entire, as well as the immediate consequences; and say, on the whole, whether *good* will come from my disciplining this child thus or so.

8. And, finally, before you lay on the first blow, consider well your own infirmities, imperfections, and short-comings, to say nothing of wilful misdemeanors. 'Twenty times, perhaps, since the week commenced, has the teacher himself been the victim, (in another form,) of just such influences, as are now about to bring this offender under the lash. But the teacher has no earthly master to call him to an account. Especially, consider your own possible unfaithfulness towards this very child, and for this reason let the stripes be somewhat lighter and fewer.

It may be that some have inferred from my strong and decided language, that I believe there never *has* been and that there never can be such a thing as a good school, where corporal punishment is allowed; that the introduction of the rod into the schoolhouse, is, on the character of scholars, like the deadly influence of the poisonous upas on surrounding vegetation; that nothing good can live in its presence. I have not said this; I have not thought it. On the contrary, I admit, that by sternness and austerity, by harshness of language and manner, by rigid and severe penalties, yea, and by STRIPES even, some *have* secured and *do* secure order, and a *portion* of the advantages of a *good school*. But I am satisfied that this sort of discipline never has secured, and never will secure a school of the highest and best character. It *may* carry a school very high, but there is a point still higher to which it cannot attain. There is surely a moral elevation at least, which is inaccessible by such a course. Go into such a school,—my opinion for it, that you will find little or nothing of the higher kinds of moral training;—the glorious field of the educator. The parental relation between teacher and pupil is hardly recognised. There is scarcely any awakening of the tender emotions and kindly feelings in all the intercourse which is going on between the teacher and the taught. There is, it is true, something of industry, quietness, and order; but it is all, or chiefly, the result of constraint and fear. There is little of the voluntary and spontaneous in it. There is obedience, but it is the submission of the crouching slave, whose heart goes not with him to his work; and who is constantly seeking to do otherwise, and who would do otherwise, if he dared.

Place before you, in your mind's eye, two schools, in one of which the teachers have a hold upon the affections of their pupils; and the pupils are deeply interested in their studies, in the harmony, order, character, and success of the school;—in which the pupils, at least a majority of them, are *willing* to carry out the views and plans of the teacher, and are vastly more happy in keeping his commands than in breaking them;—and withal are no strangers to the sweets

of knowledge, or the rewards of well-doing;—and, in the other of which, the whole work is mainly the effect of fear, compulsion, constraint;—in which all is mere eye-service and lip-service; outward compliance and the show of obedience,—in which the kindlier feelings and tender emotions are not enlisted; in which there is no heart; but, under the semblance of submission and constrained obedience, the fires of *Ætna* are smothered, in the form of ranklings of heart, hatred, ill-will, revenge, and all the harsher feelings of humanity. Say, which of these schools presents the most lovely and attractive features? In which would you rather be? In which would you rather have your child? In which do you think the great work of *Education* is going on in the best manner? I do not ask, in which do you find the most stillness and seeming order, but in which are the scholars doing and getting the most good? I will not ask in which are they getting the longest lessons, and learning most accurately the Latin, Greek, or English prosody, (though this, I should not be afraid to ask,) but in which are they training up to become the best men and best women? In which are the pupils most likely to be made good members of society,—in which, made meet for the kingdom of heaven? On this question, there is no hesitation, no doubt. All answer at once, “in the former.” If we could suppose all the moral feelings, emotions, and operations of each of these two schools, concentrated and combined in the bosom of one individual in each, and that individual bosom to represent the moral and intellectual character of the whole school, how striking would be the contrast! As wide asunder would the two seminaries appear as the two poles! as diverse as light and darkness! Who that has enlightened views of humanity, or a proper concern for its improvement and real good, or any just appreciation of the moral influence resulting from the reciprocal relation of teacher and pupil, can regard this point with indifference?

In these two schools the teachers are respectively training up very different characters. They are working out very different materials or products to form the elements of future society. They are performing very different services,—conferring very different favors on individuals and on society! In the one, we see the elements, the incipient formation, of the peaceful, open-hearted, honest, useful citizen,—the kind neighbor,—the upright, faithful magistrate. In the other, the double-dealing, time-serving, crafty, morose, selfish man. The class of motives and influences which these different groups of children are brought under, the training which they are receiving, is so diverse the one from the other, that they cannot but prove to be very different formations, when the whole fabric of manhood is finished. We must admit this, or we must deny the influence of circumstances in the development of character, and exclude means from the philosophy of education. You may keep school, and carry your pupils forward with more than a snail-like pace, by appeals to *fear*; by a system of pains and penalties. But school-keeping in this way is a very different thing from school-keeping based on moral principle. It requires much less of tact and talent. And, teacher, it will rob you and your pupils of a vast amount of gratification, which, on the other principle, might be secured from the exercise and interchange of kind feelings and friendly offices. You will witness the workings of the more violent passions, and not unfrequently come into fearful conflict with them. You may expect transgression,

whenever transgression is safe. You must expect to be imposed upon and deceived. You must feel continually, that you are exacting a constrained, unwilling service, a grudging obedience, where you might have a cheerful acquiescence and ready coöperation. Where scholars are kept in order chiefly by dread of punishment, advantage will be taken of every opportunity, in the absence or inattention of the teacher, for mischief-making; and all cases of roguery will be studiously concealed by tacit consent, or preconcerted combination, among the pupils. All the liberty they can safely take with rules and orders, all the tricks they can play off, all the mischief they can do, undetected, will be regarded as so much net gain secured to the amount of their enjoyment. If FEAR is made the ruling principle, then, when scholars are so situated that they can no longer be reached through that medium, they will feel released from all restraint, and act as they list. The teacher, who has placed his dependence on fear, has virtually cut himself off from all appeal to love, hope, conscience, and the better principles of our nature; or at best, such appeals will have but a very partial and limited influence. Choose, then, you must, between fear and the smart of the rod, on the one hand; and hope, conscientiousness, and a just regard to duty and to reputation, on the other. They will not act well in concert. You cannot hesitate long which to choose. The one opens to you a wide field for the exercise of ingenuity and benevolence, while the other calls for little more than strength of muscle and firmness of nerve. It is a slavish system, which has little else to recommend it than that it saves time, and puts in requisition a very small amount of *intellect*. P.

"THE CAUSE OF THE EVIL.—The Newburyport Herald says: 'We learn from the most unquestionable authority, the fact, that when Spencer left college, a year or two since, he made a present of books to the college library, and among them there was one called, 'The Pirate's own Book,' which appeared to have been much read, from the wear to which the leaves had been subjected. The book yet remains in the library.'

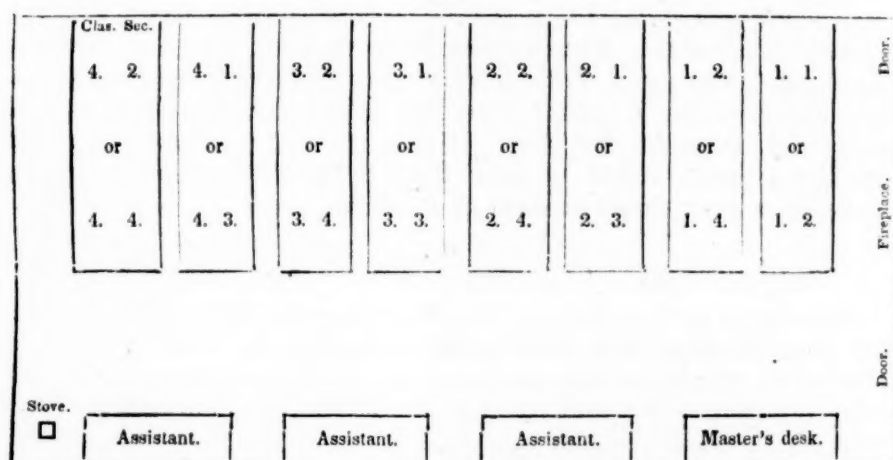
"To this book, and those of its class, many a pirate owes his career of crime and penal death. Parents, be warned in time; beware of the kind of mental food of which your sons partake. Search your houses; every 'piratical' book you find, consign to the flames as remorselessly as you would eject a robber from your premises."

"A YOUNG man may flatter himself that an elegant and a fashionable exterior will afford him ample return for living beyond his means. It is a mistake. The moral deformity of the inner man thus introduced, cannot be successfully concealed from all his companions and fellow-men, while it lies all naked before the All-seeing eye. Better, with an honest and pure heart, to work out a life as a galley slave, in rags and chains, than thus to mar God's image in the soul to please the eye of the multitude. Young men, live within your means."

[THE subjoined outline of a week's work in the Hancock School, Boston, may furnish useful hints to those teachers who have the care and management of large schools.—Ed.]

ORDER OF LESSONS AND GENERAL ARRANGEMENT IN THE HANCOCK SCHOOL, BOSTON.

THIS School consists of 500 pupils, (females,) who are under the care of two masters, and six female assistants. Each master, with three of the assistants, occupies permanently a separate hall, the dimensions of which are about 60 feet by 35. The school being divided into two portions, each pupil attends half-daily in each room, by turns, and, with reference to these rooms, and the studies pursued in them, is said to attend alternately in the *Grammar* and *Writing Department*. With regard to seats and desks, the two rooms are almost precisely alike in their construction;—the desks of the master and his three assistants being arranged on one side of the room, with the pupils in front, facing the desks, as exhibited in the following diagram.



The School is divided into 4 *Classes*, and each class into 4 *Sections*, making in all 16 sections, each section containing from 25 to 35 pupils. In dividing the school into two portions, (there being two rooms to be filled,) the teachers have found it most convenient to make one portion consist of the two highest sections of each class, and to call this portion the *Senior Division*; and to give the name of *Junior Division* to the portion consisting of the two lowest sections of each class. In this way there is always a portion of each class in each room. The pupils who, in the forenoon, attend in the *Grammar* department, attend in the afternoon in the *Writing*, and *vice versa*. Each teacher, whether master or assistant, thus has at any one time the charge of two *sections*, which occupy the two divisions of seats situated in front of said teacher's desk, as exhibited already in the diagram. Every member of the 1st class is consequently under the alternate instruction of two teachers, who are the masters of the school. The 2d, 3d, and 4th classes are each in a similar manner under the alternate care of two of the female assistants.

Besides teaching the 1st class, the master has the general direction and government of *all* classes in the room.

Besides the *half-daily* alternation above mentioned, there is a *weekly* alternation, of the following kind, viz.;—the pupils who, for the first week, begin the day in the Grammar department, and end it in the Writing, reverse the order of attendance through the following week.

With these explanations, the *tabular* views, given below, may perhaps be understood;—although it is but just to add, that such statistics can give, at the best, but an imperfect idea of the true condition of the school, and especially of the modes in which the *moral*, as well as the intellectual training is conducted.

Daily Exercises in the Grammar Department, January, 1843.

Senior Division.

Forenoon.

| Class and Section. | Day. | IX. | 5 min. p. IX. | ½ past IX. | ½ before X. | ½ past X. | ½ past X. | ½ past XI. | XII. |
|--------------------|-----------------------|---|-----------------------------------|--------------------|--------------------|--------------|------------------------|--------------------------|----------|
| 1. 1. | M. W. F. T. Th. S. | Bell rings; sections close up; lessons announced. | Reading of Scriptures and prayer. | Reading. Study. | Study. Parsing. | Recess. " | Nat. Philos. Study. | Dismiss. History. | Dismiss. |
| 1. 2. | M. W. F. T. Th. S. | | | Study. Reading. | Parsing. Study. | " | Study. Geography. | Nat. Philos. Dismiss. | Dismiss. |
| 2. 1. | M. W. F. T. Th. S. | | | Parsing. Study. | Study. Reading. | " | Geography. Study. | Dismiss. Grammar. | Dismiss. |
| 2. 2. | M. W. F. T. Th. S. | | | Study. Parsing. | Reading. Study. | " | Study. Geography. | Grammar. Dismiss. | Dismiss. |
| 3. 1. | M. W. F. T. Th. S. | | | Reading. Study. | Study. Reading. | " | Grammar. Study. | Dismiss. Geography. | Dismiss. |
| 3. 2. | M. W. F. T. Th. S. | | | Study. Reading. | Reading. Study. | " | Study. Spelling. | Grammar. Dismiss. | Dismiss. |
| 4. 1. | M. W. F. T. Th. S. | | | Reading. Study. | Study. Reading. | " | Grammar. Study. | Dismiss. Spelling. | Dismiss. |
| 4. 2. | M. W. F. T. Th. S. | | | Study. Reading. | Reading. Study. | " | Study. Spelling. | Spelling. Dismiss. | Dismiss. |

Junior Division.

Afternoon.

| Class and Section. | Day. | II. | 5 m. p. II. | III. | ½ past III. | IV. | ½ p. IV. |
|--------------------|---------------------|-----------------------------|--|--------------|----------------------|-----------------------|----------|
| 1. 3. | M. & Th. T. & F. | Close up; announce lessons. | other class- es listening or silently studying. | Recess. " | Geography. Study. | Dismiss. History. | Dismiss. |
| 1. 4. | M. & Th. T. & F. | | | " | Study. Geography. | Grammar. Dismiss. | Dismiss. |
| 2. 3. | M. & Th. T. & F. | | | " | Geography. Study. | Dismiss. Grammar. | Dismiss. |
| 2. 4. | M. & Th. T. & F. | | | " | Study. Geography. | Grammar. Dismiss. | Dismiss. |
| 3. 3. | M. & Th. T. & F. | | | " | Grammar. Study. | Dismiss. Spelling. | Dismiss. |
| 3. 4. | M. & Th. T. & F. | | | " | Study. Grammar. | Spelling. Dismiss. | Dismiss. |
| 4. 3. | M. & Th. T. & F. | | | " | Spelling. Study. | Dismiss. Spelling. | Dismiss. |
| 4. 4. | M. & Th. T. & F. | | | " | Study. Spelling. | Spelling. Dismiss. | Dismiss. |

NOTES.—1. On the forenoons of Monday and Thursday, the 3d and the 4th classes in both departments are dismissed at half past eleven, and the 1st and 2d assemble in one room to be instructed till twelve in *Music*.

2. The foregoing scheme is not strictly true for any other month than *January*.

3. During the summer term, (when the afternoon session is half an hour longer,) the period immediately preceding the afternoon recess is filled up in a manner similar to that of the forenoon.

4. Every other week the Junior division attends in the *forenoon*, and the Senior in the *afternoon*, each adopting (nearly) the arrangements marked out for the other.

5. *Compositions* are written (out of school) by all the first class once a fortnight.

6. *Natural history* (Smellie's) has been usually studied, in its turn, but since the introduction of Music, there has been no time for it.

Daily Exercises in the Writing Department, January, 1843.

Junior Division.

Forenoon.

| Class and Section. | Day. | IX. | 5 m.-p. IX. | $\frac{1}{2}$ bef. X. | $\frac{1}{2}$ p. X. | $\frac{1}{2}$ bef. XI. | $\frac{1}{2}$ past XI. | XII. |
|--------------------|-----------------------|---|-------------|-----------------------|---------------------|-------------------------|-------------------------|----------|
| 1. 3. | M. W. F. T. Th. S. | 3d and 4th classes close up. 1st and 2d have permanent seats as above. Study com'd. Reading of Scriptures and prayer; after which teachers prepare writing books, make pens, or aid pupils in arith. | Writing. | | Recess. | Arithmetic. Algebra. | Study. | Dismiss. |
| 1. 4. | M. W. F. T. Th. S. | | " | " | " | Study. | Arithmetic. Algebra. | " |
| 2. 3. | Daily. | | " | " | " | Arithmetic. | Study. | " |
| 2. 4. | " | | " | " | " | Study. | Arithmetic. | " |
| 3. 3. | " | | " | " | " | Arithmetic. | Dismiss. | " |
| 3. 4. | " | | " | " | " | Study. | Arithmetic. | Dismiss. |
| 4. 3. | " | | " | " | " | Arithmetic. | Dismiss. | " |
| 4. 4. | " | | " | " | " | Study. | Arithmetic. | Dismiss. |

Senior Division.

Afternoon.

| Class and Section. | Day. | II. | 5 min. past II. | $\frac{1}{2}$ past II. | $\frac{1}{2}$ p. III. | $\frac{1}{2}$ p. III. | IV. | $\frac{1}{2}$ p. IV. |
|--------------------|-------------------|---|-----------------|------------------------|-----------------------|--------------------------------------|--------------------------------------|----------------------|
| 1. 1. | M. & F. T. Th. | 3d and 4th classes close up. 1st and 2d have permanent seats for one month. Study com'd. Teachers prepare writing books, make pens, or aid the pupils in arithmetic, &c. | Writing. | | Recess. | Arithmetic. Algebra. Geometry. | Study. | Dismiss. |
| 1. 2. | M. & F. T. Th. | | " | " | " | Study. | Arithmetic. Algebra. Geometry. | " |
| 2. 1. | Daily. | | " | " | " | Arithmetic. | Study. | " |
| 2. 2. | " | | " | " | " | Study. | Arithmetic. | " |
| 3. 1. | " | | " | " | " | Arithmetic. | Dismiss. | " |
| 3. 2. | " | | " | " | " | Study. | Arithmetic. | " |
| 4. 1. | " | | " | " | " | Arithmetic. | Dismiss. | " |
| 4. 2. | " | | " | " | " | Study. | Arithmetic. | " |

NOTES.—1. Every other week the junior division attend in the *afternoon* and the senior in the *forenoon*, each adopting (nearly) the arrangements of the other.

2. When the senior division attend in the forenoons, they have two forenoons for *Arithmetic*, two for *Algebra*, and two for *Geometry*.

3. The 1st class make their own pens, and assist the teachers of the 3d and 4th classes in making pens, when required.

4. The 1st class are taught book-keeping by single entry.

"THE scholar who is good at making excuses is seldom good for anything else."

THE opponents of Common Schools view "with horror the expense of a shilling, but with complacency the wreck of a mind."

[From the Zanesville Gazette.]

TIME.

FROM the hour when "the stars first sang together, and all the sons of God shouted for joy," to the present moment, the tide of Time has rolled onward. But it has not been one unbroken current, whose even tenor has been unmarked by change; on the contrary, times and seasons have come and gone, and still recur; and we are assured in holy writ that seed-time and harvest shall not fail until time shall be no more. I propose, in the present communication, to describe some of the divisions of Time, Natural and Artificial; and should the article be too long for a single number, you can make two of it.

To the most untaught, the divisions of time into day and night cannot fail to be apparent; and though he will be apt to attribute this succession of light and darkness to the motion of the luminary whose rays produce the change, the change itself is no less familiar to him than to the man of science. He soon learns, too, that, except near the equator, there is a season of heat and a season of cold, a *Summer* and a *Winter*, and that, changing from the cold to the warm season, there is a period of moderate temperature, in which vegetation springs from its mother earth; and while changing from warm to cold, the ripened fruit yields to man and beast a rich repast. The former season is called Spring, the latter Fall or Autumn. When these four seasons are passed, he learns to expect their recurrence; but to ascertain the number of days in which all these changes occur, or whether it is always in the same number, will cost much observation, and require some advancement in the arts and sciences.

The moon and the stars will soon arrest the attention of the child of the forest; and especially the moon, whose rays illumine the night, will be his favorite. We accordingly find that savages of the present age reckon their time much by the moon. Their ages, their journeys, and their ordinary measures of time are reckoned in this way. This is found to be true, as well in the wilds of America as amongst the barbarians of the eastern hemisphere. Our Indian tribes, however, often measure ages and other long periods, by "*snows*," meaning years.

But these natural divisions of time into days, and moons or lunar months, and seasons, are not sufficient for the purposes of civilized man. He ascertains accurately the length of the seasons, introduces artificial classifications of days, and divides the day into hours, minutes, and seconds. He fixes upon epochs or important events, as points from which to reckon time, and establish the date of other events.

The Day. The first natural division of time is into days. A *natural* or *solar* day being the period of time that elapses from the moment when the sun leaves the meridian on one day until it arrives at the same meridian on the next day. Owing to the obliquity of the ecliptic, and the unequal motion of the earth in its orbit, this is not always the same length of time; but its mean length is divided into 24 equal parts, called hours, each of these into 60 minutes, and each minute into 60 seconds or second minutes.

Night is occasioned by the earth's shadow, for while the side

next the sun is of course enlightened, a shadow of black darkness is cast on the opposite side, which, were the sun less than the earth, would expand as a cone towards its base, and reach the distant stars; but the sun being largest, this shadow diminishes to a point. Could we take our stand at some proper point in space, we would see this dark cone constantly resting as a pall on half the earth, while the apex would reach far beyond the distance of the moon. Near its edges the rays of the sun, by refraction and reflection, would find their way, and light and darkness would intermingle, so that none could tell just where the one ends, or the other begins; but save when straggling rays reflected by the moon or stars were shot athwart the central darkness, it would be blackness without any intermingling of light. And, as the earth rolls around, we should see its mountains, its cities, its nations, successively passing through the twilight into the darkness, and, after a few hours, emerging on the opposite side, through the semi-darkness, into the bright light of the sun. Such a sight would be grand; and then we should see the sun dissipating the damps and fogs that night had cast upon the earth, and chasing back the darkness. Had we no atmosphere, the boundary of darkness would be well defined; there would be no twilight, but we should pass at once from the bright sunshine to perfect darkness. This belongs, however, not immediately to our subject.

Most artificial measures of time are now generally effected by means of clocks and watches, but these are of comparatively recent invention; and, only that it would lead us too far astray from the tenor of our subject, we might find much to amuse and instruct us in tracing the early efforts of ingenuity to measure the flight of time, by means of dials, hour-glasses, water-clocks, &c. Dials were accurate, and were constructed of various shapes, to suit the situation in which they were to be placed, but they were but "sunshine friends" at best, and were useless when most wanted. The hour-glass was made large at the ends, and small in the middle, and the upper end being filled with sand, it would all in a given time run through the aperture into the lower end; the glass was then inverted, and in another equal space of time, it would run back again; and being thus attended to at proper intervals, the instrument served to measure the flight of time. The water-clock was constructed on a similar principle; but all these modes of measurement, except the dial as a regulator, have been thrown out of use by the invention of the pendulum clock, and the watch, whose balance wheel serves the purpose of a pendulum; and it seems scarcely probable that a better instrument than these, in their most improved form, will ever be invented.

But at what hour shall the day begin? Shall it be at midnight or at midday? at sunset or at its rising? The ancient Babylonians, the Persians, the Syrians, the Jews, the Greeks, and most eastern nations commenced their day at the *rising* of the sun; while the Athenians, Austrians, Turks, Bohemians, Italians, and Silesians, commence at sunset. The ancient and modern Arabians and astronomers calculate time from midday, while the ancient Egyptians, English, French, Germans, Dutch, Russians, Spaniards, Swiss, Portuguese, Danes, Swedes, Laplanders, Chinese, and Americans, commence at midnight. We have, however, some sects in religion, who begin their day at sunset, and accordingly commence

their Sabbath on Saturday evening and close at sunset on Sunday evening.

It may not be amiss to remark that the ancient Greeks, Babylonians, Chinese, and some other nations, divided the day and night into only 12 parts, each equal, of course, to two of our hours; and, furthermore, though we, as well as most modern nations, divide the day into 24 hours, they are expressed in two parts, of 12 hours each, and our time-pieces are so constructed; but the Poles, Bohemians and Italians divide their days and count their hours from 1 to 24 o'clock, and their time-pieces are adapted to that arrangement. In the decimal scale of time adopted by France, during the republic, the day was divided into 10 parts.

The Jews divided the time from sunrise until sunset into 12 equal parts, and from sunset to sunrise in the same manner, these parts being called the first, second, third, &c., hour. The night was also divided into four watches; 1st, from sunset to the 3d hour of the night. 2d, or middle watch, from the 3d to the 6th hour. 3d watch or cock-crowing, from the 6th to the 9th hour. 4th, or morning watch, from the 9th hour until sunrise.

It is well to bear this in mind in scripture reading, otherwise we are liable to be led astray. When, at the crucifixion, there was darkness from the 6th to the 9th hour, it means from midday until the middle of the afternoon; not from 6 o'clock in the morning until 9.

These are the general divisions of the day, as adopted by ancient and modern nations; and except the natural divisions of forenoon and afternoon, are all that are necessary to be alluded to here.

Weeks. The first artificial classification of days, is into weeks, or periods of 7 days each. This is said to have originated with the ancient Chaldeans, who named the several days in honor of the heavenly planets. Their week commenced on Saturday, or Saturn's day, Sunday was the day of the Sun, Monday of the Moon, Tuesday of Mars, Wednesday of Mercury, Thursday of Jupiter, and Friday of Venus. The Chinese and Persians have no such division of time.

The Mosaic law preserved the same order, Saturday being the Jewish Sabbath or day of rest. The Christians, however, changed their Sabbath to Sunday, being the day on which the Savior arose after his crucifixion; while the Mahometans keep Friday as their Sabbath.

Some sects of Christians keep Saturday as their Sabbath, but they are few in number; and as a manifest inconvenience results from the day of rest being different in the same community, it is desirable that such differences be discouraged; though there is certainly no direct command changing the Sabbath to the first day of our week. We read in the Mosaic account of the creation, that God created the heavens and the earth in six days, and that he rested on the 7th day and hallowed it; but we must recollect that a long period elapsed before the Chaldean division of time, and it is impossible to know the days of our present division corresponding to the days described by Moses; if indeed we are to understand that narrative as meaning seven of our natural days.

The French, in their rage for innovation, attempted in their new order of things, to make weeks of ten days; but their effort to introduce that division of time was unsuccessful.

The names of the days of the week in the English language, have been derived from the names of heathen deities, expressed in the Saxon language of our barbarous ancestors; Sunday from *Sunnan dæg*, or Sun's day, because it was dedicated to the worship of the sun; Monday, from *Monan* the moon; Tuesday, from *Tuisco*, the most ancient god of the Germans; Wednesday, a contraction of Woden's or Oden's day; Thursday, from Thor's day, or the Thunderer's day, Thor being the bravest of the sons of Odin; Friday, from *Friga*, the wife of Odin; and Saturday, from the idol *Seator*. It is from the fact of this derivation that the Quakers refuse to use these names, and substitute the ordinal numbers 1st, 2d, 3d, &c., counting the Christian Sabbath as the first day of the week. A week is sometimes expressed *se'n nī't*, an abbreviation of seven nights; and two weeks, by an abbreviation of fourteen nights, is called a *for't nī't*; but this form of expression is little used in this country.

The idea of weeks was probably first suggested by the time of the moon's changes, which happen at intervals of about seven days.

The adoption of a day of rest, recurring at short intervals, seems necessary to the well-being of society, independently of religious obligation; but apart from the ordinances of religion, there is no reason why the number seven should be selected, though it furnishes perhaps, as proper a ratio of rest to labor, for man and beast, as any other, and while the weary body is released from its toil, the offices of devotion furnish fit employment for the mind.

Months. These are of two kinds, *lunar* months, or the period from one new moon to another; and *calendar* months, or the months contained in our almanacs. The latter description are regulated by the sun, being a subdivision of the solar year.

The lunar month, as determined by the length of time from one new moon to another, or from one conjunction with the sun until another, is 29 days, 12 hours, 44 minutes, 3 seconds, 11 thirds, being a little more than 4 weeks; but the length of time from one conjunction of the moon with any point in the heavens, to another similar conjunction, is only 27 days, 7 hours, 43 minutes, 47 seconds;—the difference, (of rather more than two days,) arising from the fact that a body revolving round a point in the centre of its orbit, must perform more than a complete revolution on its axis, before any given point on its surface can return to a conjunction with the point at the centre of its orbit. It is on the same principle that the earth revolves on its axis 366 times in about 365 days.

The lunar month is perhaps regarded with greater interest from the effects attributed to the moon upon terrestrial things; for many will neither sow nor reap, take medicine nor let blood, without first consulting the moon. C.

The truly great consider first, how they may gain the approbation of God; and secondly, that of their own conscience;—having done this, they would then willingly conciliate the good opinion of their fellow-men. But the truly little, reverse this process; the primary object with them is to secure the applause of their fellow-men, and having effected this, the approbation of God and their own conscience may follow on as they can.—*Lacon*.

[THE following notice from the Monthly Miscellany relates to the work we referred to in the second number of this volume, and which is now distributed over the State.—Ed.]

THE SCHOOL AND THE SCHOOLMASTER. *A Manual for the Use of Teachers, Employers, Trustees, Inspectors, &c. &c., of Common Schools. In two Parts. Part I. By Alonzo Potter, D. D., of New York. Part II. By George B. Emerson, A. M., of Massachusetts.* Boston: Wm. B. Fowle & N. Capen. 1843. pp. 538.

THERE is good reason to rejoice that this book is destined to a wide circulation; that it is to have a place, as we learn, through the generosity of two of our citizens,* in every school district and within the reach of every reader in both of the States in which its two authors reside. A teacher of considerable experience expressed to us lately his conviction, that the whole present system of education must soon undergo a revolution,—a revolution that may be gradual or sudden, but at any rate thorough. That there is a pressing need for some essential reforms seems to be fully admitted in this volume. False ideas of knowledge, of the modes of gaining it, and the motives for mastering it, and the uses that require it, are clearly exposed; as are also the deficiencies and positive errors of the existing Common School arrangements. At the same time, and within the same limits, a vast effort is here contributed towards a sure, healthful, permanent improvement. The views are broad, liberal, inviting, generous. They are manly and encouraging; they are enlightened and pure; they are marked by no technicality and no pedantry. A tone of high moral feeling, a spirit of holiness, pervades them. They are more than philosophical,—though in a remarkable degree they have this character,—they are religious. Indeed they are the one by being the other. They are Christian.

The First Part treats cursorily of the history of Common Schools in America from their establishment by law in Massachusetts in 1647; of their nature and objects and exposures; and of certain points in which they might with great advantage become indebted to the example of institutions abroad. The employment of transient instructors is deprecated as an extreme evil, and is brought into contrast with the more durable condition of things in Prussia. Private schools are discouraged as inconsistent with large, equal, and mutual sympathies. The obviously mechanical and artificial character of the Monitorial or Lancasterian method, so recently and so strangely popular, is fairly exhibited. The Fächer System,—which, by the way, we have often thought might be well applied a little more extensively than it is, in our theological education,—is shewn to be productive of excellent results in the comparatively rare instances where it is practicable. One of the best portions of the treatise is a discussion of the incitements that are brought to bear upon the scholar to urge on his progress; and of the true, just, exalted ends for which all educational exertions should be expended. We are continually teaching the pupil to make low estimates; to regard power, station, wealth, what is called “success in life,” as the chief advantage of wisdom, and the spring of the learner’s efforts. We are not apt enough, like the Chinese, to inculcate duties

* Hon. James Wadsworth of Geneseo, N. Y., and Martin Brimmer, Esq., of Boston.

rather than rights, and the learning that exalts and dignifies the character rather than that which adds to the estate or increases the emoluments of office.

Of the Second Part it is perhaps sufficient to say, that it brings another proof that he who wrote it is worthy of that noblest praise spoken of him daily by our firesides in the voices of those whose minds he has guided and strengthened and enriched,—that he is not only an exemplification of what the teacher may become, but also that he is “a good man.” He dwells in these pages, eloquently, upon the true teacher’s qualities,—showing Guizot’s eulogium to be no exaggeration; with a scholar’s enthusiasm, upon his studies, and themes of thought, and the advantages of his life; with reverence and seriousness upon his duties,—to himself, his pupils, his fellow-teachers and the community; with the intimate familiarity of a long and profound and enlightened experience, upon the principles, the organization, the instruction, and the discipline, of “the school.”

We can but give the titles of the paragraphs of two chapters. In “moral qualities,” the teacher who is fit for his office is described as patient, hopeful, cheerful, unsuspecting, frank, kind, forgiving, just, a lover of children, a lover of his office, a lover of order, a master of his passions, conscientious and firm. In examining “the motives to be appealed to in government,” the writer discards those too common motives,—the fear of pain, the fear of shame, and the emulous desire of outstripping others. He recommends and enforces the love of the approbation of friends and teachers, the love of knowledge and the pleasure of exercising the faculties, the love of truth, the desire of advancement, the desire for preparing for the business and duties of life, the generous affections, and the sentiment of duty, with reverence for the laws of God. Extended illustrations are given, besides, of the modes of instructing in different departments, and a dissertation is annexed on the location and construction of school buildings.

On the whole the volume is note-worthy. It advocates an entire human culture; a culture especially of what has been too universally and too shamefully overlooked, of the manners, of the taste, of veneration, of the simple love of the natural and the beautiful; and thus, as well as in other ways, a culture of virtue. It looks to an education that extends forward into man’s relations with the State, with the Church, with society, as well as with nature; an education that “respects each one’s individuality,” and yet seeks the brotherhood and the common education of all. There may be particular faults,—and such we are inclined to regard the preference given in the first essay to large over small schools, thirty being considered a too small number,—but these faults, as indeed our experience makes us hesitate to call them, are overshadowed and outweighed immeasurably by singular and sterling excellences. It is well that in this standard work, as likewise in the *Theory of Teaching*, and in our Reports and Addresses, we have promise of a Literature of Education corresponding to the interest and the endeavors which the cause has called forth.

By learning, the sons of the common people become great; without learning, the sons of the great become mingled with the mass of the people.—*Chinese Proverb.*

[From the W. R. Cabinet & Visiter.]

THOUGHTS ON COMMON SCHOOLS.

MORALS.

I REMARK that the practice among some children of aping southern fashions in carrying about dagger-knives, pistols, sword-canes, and all that paraphernalia of barbarism, can find a cure only in the pure, the peaceable, the humanizing morality found in the Bible. The custom of equipping boys with paper caps, after the fashion of military staff-officers, fantastically decked with various colors; furnishing them with wooden swords and miniature field-pieces, and encouraging them to parade the streets in wild and noisy disorder, is no part of Christian education, and should have no countenance by the philanthropic teacher.

That scourge of mankind, Napoleon, commenced his military career while a child. Filled with the spirit of emulation; fired with irrepressible zeal to tread upon the necks of his fellows; and with an entire disregard for the interests of others, did he commence and carry out his course of life. Let the history of that man come up before the children of a school, in black and mournful contrast with that of Howard, of Harriet Newell, of Hannah More, and the thousand others that have lived and shone in brilliancy to bless the world, and left a train of light and glory in their pathway. Military parades have always been the occasion of great evil to the rising generation. The ornaments of dress, the splendor of horse-trappings, and the gaping wonder manifested by an inconsiderate multitude, have conspired to fill the minds of children with a love of empty show, and noisy eclat.

Our Military Academy, which annually pours out its graduates thoroughly educated in the science of killing men on a large scale, if a necessary establishment, is most surely a necessary evil, so far as the morals of the rising generation are concerned. It is not my intention to condemn military trainings and military schools, but I most heartily wish, if they must be perpetuated, that it may be done at a less expense of the morals of the community; that they might call forth less of "idiot wonder," and idiot admiration. Instead of badges of honor, and the present various insignia of office, their armor should be stamped with DEATH, MOURNING, WIDOWHOOD, ORPHANAGE; and teachers ought to be prepared to neutralize this spirit of war and bloodshed. Many of the ancient educational establishments were military seminaries. The Latin *Virtus*, and the Greek *Ἀρετή*, Valor, constituted the highest object of their aim; the highest virtue among the barbarous tribes consists in boldness to face the enemy, and willingness to meet death in any of its horrid forms. Ours is an enlightened land; we profess to have emerged from the death-impregnated fogs and miasmas of heathenism. It is our business, then, to train our youth to the true principles of virtue and morality. The contrast between the spirit, the practice and the effects of kindness, and those of revenge, should be faithfully portrayed, that they may make an impression lasting as life.

The eagle-eyed, the faithful teacher, will often have to check the cruelty of his pupil inflicted on the dumb animals. How often is

it the case that children spend their time in the recess of study, catching the poor fly that flits about the room, which, being pursued, hastens to the window, vainly thinking to escape the violence of its pursuers? Seizing his prey, the child commences stripping it of all that makes life dear, its wings and legs; or, perhaps, he pierces its body with a pin, enjoying a fiendish pleasure in seeing it whirl on that, forgetting or disregarding the fact that his poor captive has feelings as well as himself. The poor grasshoppers, the bugs and butterflies all become the objects of his wanton cruelty. Such a spirit, unless it be curbed and softened soon, will make him in manhood an unfeeling wretch in respect to all his domestic animals. His ox and his horse will receive little pity from him; even if they are treated humanely, it will be because he finds it best adapted to advance his own selfish purposes, to treat them thus. This course, too, will prepare him to be a scourge to human kind. Should he ever become a husband and a parent, his family, in all probability, will demand the commiseration of all their acquaintances.

AN INTELLIGENT DOG.—A friend of ours in an eastern city, relates the following anecdote of his Newfoundland dog. On a certain Sunday, after church, the family were all assembled in the drawing-room, and every member of it, with one exception, engaged in reading. The dog, after making a *reconnoissance* of the party, proceeded of his own accord to the library, and taking down a book from the shelves, returned and presented it to the individual who was unprovided with that convenient instrument for whiling away the long quarter of an hour before dinner.—*Troy Whig*.

[Can't some of the parents who let their children run wild in the streets, day after day, without care, or counsel, or instruction, get the Judge of Probate to appoint this Newfoundland dog as their guardian?—Ed.]

"PURSUIT OF KNOWLEDGE UNDER IMPOSSIBILITIES,—ALMOST.—There is a slave in Alabama, a blacksmith by trade, who learned to read by inducing his master's children to make the letters of the alphabet, one at a time, on the floor of his shop. From English he proceeded to the Greek language, of which he has made himself sufficiently master to be able to read the Testament with ease. He has some knowledge of the Latin, and even commenced the study of Hebrew, but relinquished it in consequence of not having suitable books. At a recent meeting of the Synod of Alabama, contributions were called for in order to purchase his freedom. He is between thirty and thirty-five years of age, and is willing to go out as a missionary to Africa, under the Assembly's Board."

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